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UNITY

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Official Organ of the Congress of Religion

The problem of the children is the problem of the State. As we mould the children of the toiling masses in our cities, so we shape the destiny of the State which they will rule in their turn, taking the reins from our hands. In proportion as we neglect or pass them by, the blame for bad government to come rests upon us.

From *The Children of the Poor*, by Jacob Riis.

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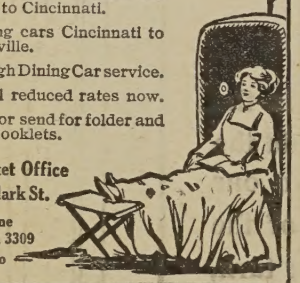

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

Vol. LXVI. THURSDAY, JANUARY 26, 1911. NUMBER 22.

Can we transmit to our children a better heritage of brain and soul than our fathers left to us? Has the race through us gained some little in the direction of the law of love? If we have done our part in this struggle our lives have not been in vain.—*David Starr Jordan.*

David Buffum, in a recent number of *Collier's Weekly,* expresses the opinion that lack of knowledge of horse nature is usually responsible for ugly-tempered horses. Probably the same will hold true largely with ugly-tempered children and ugly-tempered editors, and even short-tempered preachers.

The *Woman's Journal* calls attention to the fact that the majority of Chinese women never asked for relief from foot-binding, but when the empress' anti-foot-binding ordinance went into effect, the little girls quickly showed that nature meant them for bipeds, and they were no longer proud of their tiny "golden lilies." This parable is as effective as it is apt. If reform movements waited until the majority were ready for them, the world would forever hobble along on deformed feet.

The Rev. Frank S. Brewer, of Palmer, Mass., in a recent number of the *Congregationalist,* has a sensible "Plea for Union Churches." He says:

I believe that the next twenty-five years will see a great advance in the unifying of churches, and this union will become most effective by working from each community out. It is in the churches of each community that the matter of union will be decided. This local union is most easily possible under the Congregational polity of independency, where each church may adapt itself to local conditions. Let us not become discouraged over the fact that we are not a large body, and seek to put into force those administrative and representative reforms that will limit us in our true mission. If we do, some other body will be raised up to take our place.

Consistency is not to be expected of human beings, not even of the President of the United States, but the friends of Mr. Taft, who are also the friends of peace, will be at a loss to know how to reconcile the President's aggressive words in the interest of disarmament and the pacification of the world with his recent almost frantic demand to fortify the Panama Canal. If any nation should be foolish enough to want to the remainder of the world might much better afford to fall back on the old habit of doing without it than waste year by year millions of dollars in anticipation of such a fool intruder that will never come. Should such an one ever come the Panama Canal would prove for the nations of the world what "Young's Point Cut-Off" did in the military maneuvers of General Grant. After the miserable ditch was dug the perverse Mississippi refused to go that way, and Vicksburg had to be captured by other strategic movements.

It does seem a little inconsistent, does it not, that the management of the Christian Science body at this time should deem it necessary to mount a guard to protect the material body of Mary Baker Eddy, which, according to her teachings, had but doubtful existence when it was most animated. Her tomb is furnished with a telephone so that any sacrilege can be promptly announced to the police. It would be curious to know what it is that needs such vigilance, and what the grave-robbers would find, if they succeeded in carrying away the casket. According to a recent number of the *Literary Digest,* which devotes over a column to the subject, there is reason to believe that there exists an embryonic schism in the Christian Science body itself over the question of Mrs. Eddy's resurrection. Is she to reanimate her past body, or is that relegated to the realm of the delusions of mortal mind? If so, why be so careful to protect by the police force that which is one of the delusions of mortal mind?

Illinois is about to be torn up over the free-pass problem again. Many progressive states have lifted their citizens above this scandalous temptation, but Illinois is still politically so imbedded in partisanism and graft and boss politics that the law-makers will be loath to give up this delicious official plum. It is a great pleasure to be of the privileged class, to feel that one can ride free of charge upon the railroads. Pending the development of the conscience of the legislators, an easy way out of this difficulty would be for the railroads themselves to simply resolve that no further passes should be issued. We believe some railroads

have taken this stand. It took this initiative on the part of the railroads to lift the ministers out of the humiliating dependency of half-fare passes, but once the railroads decreed that a minister is a full man, the clergy rose to their dignity. We commend the same step to the railroad management now. If the law-makars are still willing to truckle sufficiently to ride on free passes and in that way entangle their judgment with a sense of obligation, let railroads take the initiative and save themselves the annoyance and the voters the humiliation of a questionable relationship, which carries little grace or courtesy from either side. May it not be, though, that the railroads are not wholly disinterested in their generosity of free passes to lawmakers?

It is announced that the Johns Hopkins University has at last succeeded in raising funds enough to move from the city to the country, where more adequate buildings are being reared. This is good news to the friends of education, but it is worthy of remembrance that Johns Hopkins University won a place among the educational institutions of the world while it occupied humble rented quarters in city buildings, proving for all time that brains and not bricks are the first essential of an university and that ideas are propagated by scholars and not by architects, justifying the memorable words of Huxley at the inauguration of the university, when he implored the trustees to beware of architects, and not to mistake palaces for universities. He said at that time in effect, "When you have here the greatest scholars that Europe or America can furnish, when you have equipped your laboratories with the latest contrivances and furnished your library shelves with the noblest literature, then, if you have money left, send for an architect and put a facade on your building." The time has come when Johns Hopkins can afford to invest in facades and it will probably make a conspicuous place for itself in the architecture of universities, where the buildings will indicate the refinement, as well as the wealth of the management. But the past history of the university must remain always as a lesson both to church-builders and to school-makers. Let the intangible clothe itself with the tangible. Otherwise the material shell will be wanting in the animating spirit.

The Chicago Peace Society held its first annual meeting last Saturday afternoon in the Y. M. C. A. hall, the senior editor of UNITY, one of the vice-presidents of the society, presiding. The attendance was not large, but the program was most interesting, the central points gathering around the secretary's report, which will make stimulating reading when it appears in print. It showed a year of most remarkable activity on many lines, not only on the part of the workers in general, but on the part of the secretary of the Chicago society. It justified the statement of the chair that the organization of the Chicago Peace Society last year was the most important event, measured by its far-reaching results, that has happened in Chicago during the first decade of the Twentieth Century, and the most significant facts in connection with this event are that so large a number of business men have allied themselves with the movement and that such generous support has been given the work by Chicago capitalists. The first meeting was sustained by a generous contribution of over $12,000, and the work that followed has received the cordial support which it deserves. Dr. Hirsch spoke of the present outlook for peace in Europe, deprecating the military spirit of Germany, which carries with it a great deal of social prestige and the yellow journalism that makes panicky both the English and German press. Mr. L. D. Morris, who has been prominently connected with the diplomatic service of the United States, explained the workings of the Hague Conference and the court connected therewith. The officers of last year were essentially re-elected, with the substitution of the name of L. A. Goddard for that of G. E. Roberts as president of the society, Mr. Roberts having been claimed as superintendent of the mint, and consequently of necessity having moved his residence from Chicago to Washington. Let the report of the society be looked for.

Rev. M. Rowena Morse

Rev. M. Rowena Morse began last Sunday under auspicious circumstances, a ministry in Chicago as pastor of the Third Unitarian Church. Miss Morse has had an interesting career thus far, has won academic honors in America and in Europe, has served an efficient apprenticeship as pastor of the Unitarian churches in Geneva, Ill., Keokuk, Ia., and Kenosha, Wis. She now has an opportunity perhaps larger than any undertaken previously by a woman minister of proving her ability to command a metropolitan pulpit. The Third Unitarian Church has had a long line of conspicuously able ministers, among whom were Carleton Staples, M. J. Savage, E. P. Powell, J. Vila Blake, and latterly Professor George B. Foster of the University of Chicago has occupied the pulpit most acceptably. The city papers give Miss Morse cordial welcome, and probably no city in America will be more ready to test her efficiency, not as a "woman preacher," but as a preacher. UNITY extends cordial greetings to this new worker, and predicts for her a useful career as a minister of the open faith, an advocate of undogmatic religion and applied Christianity in Chicago.

A Holy Week of the New Calendar

The last week of December may well be characterized by the above caption. More and more it is getting to be the week in which religion on its manward side becomes the object of conference among high-minded men and women. It is the week in which the forces on one side of religion find their noblest expression, for surely religion has its double significance and dual expression. It is a matter of ethics and worship, of devotion to human welfare and of recognition of the divine presence. The holiday week, the mid-winter season, is in the United States getting to be more and more the time for the rallying to conventions and conferences on the part of teachers, preachers and students who want social betterment and human uplift.

This week St. Louis was the Mecca towards which the students of human welfare turned their feet. Here they were engaged in high conference and friendly concord. The *Survey* for January 14 contains the most interesting epitome of the work done by the six societies at St. Louis representing the American Sociological, the American Economics, the American Statistical, the Political Science, the Labor Legislation ,and the Home Economics associations of the United States.

Professor Mussey, of Columbia University, who presented the introductory comment, says:

> Perhaps the most striking features of the meetings of the six associations that gathered in St. Louis were, first, the practical social interest of the questions they considered, and second, the scientific, straightforward spirit in which those questions were approached.

He further indicates the nature of the gatherings by the further outline of topics:

> While the economists were studying the effects of immigration and various kinds of taxation, the relative advantages of railroads and canals, not only to the shipper, but to the community in general, the development of an accounting system that shall make possible the determination of a fair price, and the possibilities of socialism; the political scientists were discussing direct primaries, progressive political movements in Europe and the reform of judicial procedure; the sociologists were considering the influence and possibilities of the church and other organizations in city and country; the statisticians were presenting the facts of agricultural development as drawn from the last census; the students of labor legislation were examining the results of phosphorus and lead poisoning, the frequency of its occurrence and the methods of preventing it; the home economists were studying in the broadest possible way the baking of bread and the cooking of meat, the decoration of the house, the judgment of textiles, the questions of domestic service and the training of children.

In the AMERICAN SOCIOLOGICAL SOCIETY the president, Prof. Giddings, called attention to the devastations of war and its fearful menace to social progress. Professor Ross, of the University of Wisconsin, gave some observations on the life of Inner China. Rev. Edward W. Capen, of the American Board of Foreign Missions, studied the western influence in the Orient, devoting himself directly to the social influences of the missionary, including his work in education, industry, medicine, political economy and ethical reform. Professor Gillette, of the University of North Dakota, himself country born and bred, knowing the pioneer life of Kansas, talked about the drift to the city, in relation to the rural problem, and brought out the underlying forces that impel this hunger of the country bred for city privileges. It is also interesting to discover that in this section another minister was called on. Rev. Warren H. Wilson, superintendent of the church and country life of the Presbyterian Board, presented a study of the value of the country church as a sociological force, calling attention to the sad lack of leadership in country population. Professor Blackmar, of the University of Kansas, called further attention to the need of more efficient leadership in social reform. He said:

> Nine-tenths of self-styled reformers seldom get beyond the anarchistic stage, in which a bold, independent individual, impressed with a strong belief in the defectiveness of institutions, customs and laws, by his iconoclastic utterances may reap a large return for a small effort. It is comparatively easy to make programs and laws, but to work out the reform in practice is the difficult problem of the age. To eliminate the evils by the laboratory test in the actual human workshop is the crux of modern reform. The chief reason is that leadership in reform is not sufficiently equipped to continue to this stage of progress.

Professor Weatherly, of the Indiana University, talked about the racial element in social assimilation, and gave utterance to this pregnant sentence:

> "Judaism has been dealt with in Europe as a racial fact, which it is not, while in America it has been treated as a civilization, which it is."

The AMERICAN ECONOMICS ASSOCIATION celebrated its twenty-fifth anniversary at this session, and made plans to continue the celebration by the launching of a new economic journal, to be known as the *American Economic Review*, to be under the editoral charge of Professor Dewey of the Massachusetts Institute of Technology, with an able corps of assistants distributed throughout the country.

The AMERICAN POLITICAL SCIENCE ASSOCIATION had for its president the distinguished governor-elect of New Jersey, Woodrow Wilson, and in an address entitled "The Law and the Fact," he brought out clearly the truth too little recognized by legislator and by preacher, that at the present time but little business of our country is now a private matter, carried on by independent individuals, but rather it is represented by great corporations, which exist only by express license of law and for the convenience of society, and it is the duty of legislators to bring these forces into harmony and into consonance with the general welfare of the community.

Before this body Chief Justice Olsen, of the Chicago Municipal Court, made it clear that the city of Chicago has at least three municipal achievements to offer to the study of the municipalities of the world. In these three directions it has scored unquestioned successes, viz: the small parks with their playgrounds,

libraries, gymnasiums and cafes under municipal management, the Juvenile Court, with its separate building and splendid corps of probation officers, and the Municipal Court, which disposes of small crimes and petty interests with marvelous dispatch, greatly to the elevation of the morality of the city.

The AMERICAN ASSOCIATION FOR LABOR LEGISLATION dealt, of course, with the industrial assurances, the unhealthy vocations, and the necessary guardianship in the interests of the employes. Mrs. Florence Kelley, secretary of the National Consumers' League, was among the participants.

The AMERICAN HOME ECONOMICS SOCIETY was the youngest and perhaps one of the most hopeful of these associations which occupied the time at what we have called the holy week in St. Louis. Here at last is an association that summons science and the men of science to the task of illuminating home duties and revealing the economics of home life. Says the reporter in the *Survey*:

> Especially encouraging also to members of the Home Economics Association was the long list of scientific papers which appeared on the program, particularly in the field of dietetics and nutrition. Some fifteen titles in this field alone represented scientific studies upon such practical matters as bread making, cooking of meat, cooking of vegetables, and other food problems.
>
> The topic of Clothing, another division in the trinity of food, clothing and shelter which roughly describes the field of home economics, was presented in a sectional meeting. Courses of study were discussed and scientific papers prepared, showing that there is coming to be a basis in science for the proposed regulation of textiles, parallel to the government regulation of food.

The AMERICAN STATISTICAL ASSOCIATION, the last to be reported in the *Survey*, seems to have escaped the general suspicion that figures are dull. Perhaps it also reveals the fact that, contrary to popular maxim, figures may sometimes lie. Says the report:

> That statistics do not always deserve the usual reproach of dullness was shown by the fact that the most interesting sessions of at least two of the associations were those where this method was employed. Economists and sociologists are finding less and less pleasure and profit in questions of theory and more satisfaction in a first hand study of facts.

Significant as were the individual programs of these associations devoted to high interests, it is not so significant to our minds as the fact that they were assembled in one city and at one time, and that they ran their programs simultaneously, recognizing not only their community of interest but their community of constituency. It enabled the workers to reach hands across technical lines that divide and seem to justify separations, to look into one another's eyes, and to touch elbows in the common work of ameliorating the woes of the world and uniting the virtues of mankind in the interest of mankind.

Why may we not hope for something like this in the realm of religion, that which is devoted more directly to the Godward interpretation of life, that which up to this time largely monopolizes the word religion to too large an extent? Admitting for argument's sake that the various organizations of the religious world at the present time, including the various sects of Protestantism, the Catholic Church, Judaism and the beyond are wise, perhaps necessary, will the time not come when in these United States, at least, these various organizations will group themselves together at one time and at one place to study their interests in severalty when necessary and to consider them in community when possible? A Holy Week, gathering at some favored season, in some of our great cities, might bring the Protestant denominations, for instance, together under some inclusive program, leaving room for the individual sections to consider their individual interests for themselves. If the chasm is too deep between the orthodox and the heterodox to make such an assembly of religious interests possible, let the unorthodox,—which would include at least progressive Judaism, Unitarian, Universalist, the Independents and other detached organizations in the religious world,—come together. They would not represent a community too large for the entertainment of the constituency in any of the great convention cities of the world.

We believe we are suggesting a practical point. Last week we announced that the Unitarians are to hold their biennial conference in Washington next October. Why should not steps be taken by which the Universalists and the progressive Jews may arrange for high programs at the same time, utilizing, when possible, the same machinery, so far as railroads, hotels, and newspaper accommodations are concerned, and a few times during the Holy Week, at least, gathering in great interdenominational meetings where they may give expression to high hope and profound gratitude? If this is not to be tried in Washington next fall, then let it be tried at an early date in Chicago, the progressive city that dared to summon the Parliament of Religion, and which in many ways has expressed its sympathy in inter-denominational and inter-racial congresses and co-operations.

HYMN OF EDWIN HATCH

Breathe on me, Breath of God,
Fill me with life anew,
That I may love what thou dost love,
And do what thou wouldst do.

Breathe on me, Breath of God,
Until my heart is pure,
Until with thee I will one will,
To do or to endure.

Breathe on me, Breath of God,
Till I am wholly thine,
Till all this earthly part of me
Glows with thy life divine.

Breathe on me, Breath of God,
So shall I never die,
But live with thee the perfect life
Of thine eternity.

1886

THE PULPIT

The International School of Peace

By Edwin D. Mead

New England has for almost a century led the United States in the great movement for the peace and better organization of the world, which has now become the commanding cause of the age. Indeed it may be questioned whether any other part of the world, of equal size and population, has contributed an equal number of eminent workers to the cause, or exercised so large an influence. The peace movement as an organized movement did not begin in New England. It began in the city of New York, where David Low Dodge, in 1815, founded the New York Peace Society, the first peace society in the world. But the Massachusetts Peace Society was organized, in Dr. Channing's study, in Christmas week of the same year, through the initiative of Noah Worcester; and on Christmas day of the previous year, 1814, Worcester had published in Boston his "Solemn Review of the Custom of War," which had a vastly larger circulation and exerted a vastly larger influence than the two works published by Dodge in the years immediately preceding the founding of the New York Peace Society. Indeed no impeachment of the war system ever made up to that time had been so widely read or produced so profound an impression as this famous pamphlet by Noah Worcester, which today, after the century, by its clear statement of the problem and its constructive statesmanship, is still an up-to-date tract. Worcester's "Friend of Peace" was the first regular peace journal in the world. The Massachusetts Peace Society almost instantly became a larger, more active, and more influential organization than the New York Peace Society, numbering in its membership, which quickly passed the thousand mark, the leading men of the state; and the American Peace Society, formed in New York in 1828 through a federation of the various existing societies, may be considered more truly its lineal descendant than that of any other body, for it made the most important contribution to the new union. By this time there were peace societies in every New England state. The Connecticut Peace Society had become a very large society; and the headquarters of the American Peace Society were in 1835 moved from New York to Hartford, remaining there for two years, when they were removed to Boston, which has ever since remained the center of the peace movement in America. The first president of the American Peace Society was Rev. John Codman of Dorchester, Mass.; its first secretary and real founder, William Ladd of Minot, Maine, a native of New Hampshire. The work done by these devoted men and their official successors, through the long decades while the cause remained unpopular and obscure, down to the time when Robert Treat Paine and Benjamin F. Trueblood, the president and secretary of today, are at last witnessing its consummation and triumph, cannot be spoken of in terms too high; it constitutes a cardinal chapter in the history of the world's peace movement.

William Ladd is one of the noblest and most significant figures in that whole history. Every distinguishing feature of the Hague program of our own time—the complete idea of an official Congress of the Nations, which should develop and codify international law and create a Supreme Court of the Nations for its interpretation and administration, supplanting the war system of the nations by the system of justice—was fully worked out by him two generations ago, and untiringly expounded by him to legislative committees, upon the platform, through the press, and in essays of such cogency, prophecy and sweep that as one reads them today they seem practically contemporaneous.

William Ladd was a graduate of Harvard College. It was by one of his addresses heard in the old courthouse at Cambridge by a yet more famous graduate of Harvard, Charles Sumner, shortly after he left college, that the deep impression made upon the latter while a mere boy of nine by a peace address by President Quincy of Harvard in the Old South Church was so confirmed that he became a permanent apostle of the cause. It was in its interest, and not in that of anti-slavery, that Sumner began his public life, with his famous Fourth of July oration in Boston in 1845 on "The True Grandeur of Nations." He remained an active worker for the cause to the end of his life, when he bequeathed to Harvard a thousand dollars in trust for an annual prize for the best dissertation by any student of the college, or any of its schools, undergraduate or graduate, on "Universal Peace and the methods by which war may be permanently superceded." I think it may be said without fear of successful contradiction that Harvard University has contributed more great leaders to the peace cause than any other university in the world. The names of Channing, Ware, Ladd, Sumner, Parker, Emerson, Longfellow, Lowell, Holmes, Brooks, Hale and Choate are but a few of the more illustrious. Presidents of Harvard have done signal service. President Quincy's Old South address of 1820, which so deeply affected the boy Sumner, is still a useful tract. President Eliot's addresses, on various notable occasions in the last half dozen years, upon the more constructive and defensive use of money now spent on battleships, upon an international police to take the place of the present rival national armies, upon larger provisions for publicity by the peace party, and upon the impressive lesson in disarmament furnished by the unguarded and therefore safe Canadian frontier, have commanded the serious attention of the whole country. President Lowell's studies of European governments are even better known than his work in American politics, faithful and important as that has been. He was one of the first men thought of as one of the trustees of the new International School of Peace, and immediately accepted place upon the board.

The international peace congresses practically originated with the American Peace Society in Boston, although the first suggestion to the society came from Joseph Sturge of England, then visiting Boston. This was in 1841, the first congress taking place in London two years later. More than half of the 37 American delegates present at that first congress were New Englanders; and substantially the same may be said of the American delegations at the more important congresses of 1848-1851, at Brussels, Paris, Frankfort and London. The real inspirer and chief organizer of those historic congresses was Elihu Burritt of Connecticut; and his words, repeating the great teaching of William Ladd, were the most constructive there spoken. The "American plan" was what the European workers for a decade popularly called the plan of this prophetic New Englander—realized in our

day at The Hague—for a World Congress and a World Court.

This rapid survey of New England's notable services for the peace cause shows why New England is the natural and propitious place for the founding of the most broadly conceived and generously endowed effort for peace education yet undertaken. The new International School of Peace, which owes its origin to Edwin Ginn, is rooted in rich soil and finds itself in tonic air. Mr. Ginn is a thorough New Englander. He was born in Orland, Maine, in 1838, just ten years after William Ladd of Minot, Maine, organized the American Peace Society. He studied at Tufts College, and presently became a publisher of school and college text-books in Boston, the first book which he published in 1868, being Allen's Latin Grammar. The educational publishing house of Ginn and Company, of which he is the head, is today one of the largest and most successful in the world. His beautiful home is in Winchester, one of the northern suburbs of Boston; and he is emphatically a home man. If there be an interest which in a measure rivals his interest in the peace cause, it is that in the housing problem, the movement for better homes for the poor. The good home he believes fundamental to good society; as he believes that the nations will never attain a fitting and worthy life, never really prosper, even materially, until they become a co-operative family of nations.

I speak of Mr. Ginn's provision for the International School of Peace as the most generous yet made for peace education. That is by no means saying it is the largest made for peace purposes. Mr. Carnegie has of course given amounts larger than the provision for the School of Peace for many peace purposes. The peace cause is with him the chief and most commanding cause. The great duty of our time he has well said is to put a stop to man-killing, as the duty of Lincoln's time was to put a stop to man-selling. He gave $1,500,000 for the splendid Peace Palace at The Hague; half as much for the noble building for the Bureau of American Republics at Washington; and a large sum for the building for the international court in Central America. The fund which he provided here for rewards and pensions for Heroes of Peace was $5,000,000; and he provided a fund of $1,000,000 for similar purposes in France. His help for the Peace Congresses, for the Association for International Conciliation, and for almost every agency of the peace cause in America has been constant and munificent. The great generosities of others can never be forgotten. The peculiar interest of Mr. Ginn's benefaction is in its service for the distinctly educational side of the peace work, its direct provision for public enlightenment upon the waste and folly of war and the means to supplant it by institutions of international justice and order.

Precisely the aim and effort of the Peace Societies, it will be said; and that is essentially true. The difference is mainly in method. Mr. Ginn is a strong believer in the Peace Societies, is himself a vice-president, as I am, of the American Peace Society. He believes that many great lines of the agitation can be successfully carried out only by large popular bodies of friends of the cause leagued together. But he believes that other things can be most efficiently done by a smaller body of experts, a kind of "faculty" or "school," and that the larger popular bodies will immensely gain through the co-operation of the smaller, more closely organized institution and the material and instrumentalities which it can better supply. It is the efficiency and power of such limitation and concentration which he has learned as a successful business man.

There is perhaps no greater good which Mr. Ginn's generous founding of the School of Peace is likely to do for the Peace Societies than its prompting to larger generosity toward the treasuries of those societies by their members and patrons. Many of these are very wealthy men; yet it has to be said that the annual resources of the American Peace Society, after nearly a century, are but little more than a third of the $50,000 which Mr. Ginn is to devote annually to the work of the School of Peace. The endowment of the Audubon Society for preserving the birds is greater than that of all the Peace Societies in America for stopping the slaughter of men in war. This is not creditable; and it is high time for the wealthy friends of the peace cause to support it in a way that is creditable. I believe that Mr. Ginn's liberal provision for the School of Peace will do a hardly greater service through that institution in particular than it will do to the peace cause in general through prompting more liberal giving all along the line. For better financing is the supreme need of the cause and its agencies at this hour. Felix Moscheles was not far out of the way when he said the other day in London: "Give me money, and I will give you peace." There is no other great cause which in this age of munificence has been so poorly supported financially as this greatest cause of the age, the education of the peoples in the principles of international justice and fraternity. A hundred books, a hundred speakers, a hundred teachers, a hundred journals, a hundred conventions and congresses should be provided for tomorrow where there is one today. Happily it is not in America alone that the friends of peace are alive to the necessity of better organization and larger resources. In England the same feeling is finding strong expression from strong men. One of the most energetic expressions was in a recent speech by Sir William Mather at a great meeting of the Peace Society in London, which was also addressed by Mr. Carnegie.

"We have heard a great deal here tonight," said Sir William, "which is inspiring. But I am by my training as an engineer a very practical man. What are we going to do? We have something to do practically, ladies and gentlemen. Let us in England and America, in each country, collect at least a quarter of a million pounds of money—a fund so large as to meet every kind of expense to make this war against war an actual practical fact and one that within the next decade at least may come to fruition. I can remember a great league being formed in Manchester, my native city—I was only a small boy at the time—but I can remember my father being connected with a great league that collected in a very short time 250,000 pounds, and spread over the whole of this country, and removed the shackles that were binding our trade, strangling our life, and starving our people. I mean the great repeal of the Corn Laws. That was done when men were poorer than they are now, and yet in my own city many men came and dumped down a thousand pounds for this great fund, and after four or five years the Corn Laws were repealed, and a new era of prosperity dawned upon the people of England. There never has been an oppression so deep and fatal as this constant preparation for war among the nations of the world. Let us from this meeting determine

to have an international league of peace. If this meeting approved, and it struck the council of this society to go to business, to get to work and collect a vast sum of money, there are plenty of us who would support it; and I believe the world would be immensely astonished if it found that we not only applauded eloquent speeches and got vast numbers together to cry for peace, but that we paid for peace."

When men like Sir William Mather talk in this way, we may be sure that the organization of the peace movement in England will quickly take on a very different character, as it is taking on so different a character here in America through the practical efforts of men like Mr. Carnegie and Mr. Ginn. As concerns Mr. Ginn, it should be said here that he is absolutely without pride of name in connection with his foundation. So far from desiring to have it known as the Ginn School, or anything of that kind, he refuses and forbids it. I speak here authoritatively, as he has spoken upon the point with me more than once and explicitly. Simply the International School of Peace it is, and is to be; and the sooner some other makes a larger contribution to the work than he is himself able to make, to that extent making the work more another's than his own, the happier he will be. He counts upon the large and liberal co-operation of many; for he considers the $50,000 a year which he will give during his lifetime, and for whose continuance afterwards he has provided by his will, but a beginning of the great work in peace schooling which needs to be done in America and in the world. The expenditure of his own contribution goes now to other hands. For the School has been incorporated, with a board of able trustees—scholars like President Faunce of Brown University and Professor Dutton of Columbia, statesmen and men of affairs like Hon. Samuel W. McCall and Hon. Charles S. Hamlin; and with these trustees will be an able body of directors, men specially identified with the peace cause, to conduct the actual work in its various fields.

President David Starr Jordan of Stanford University, whose books upon "The Blood of the Nations" and "The Human Harvest" express so powerfully and startlingly his sense of the monstrous and intolerable ravages of war, has been profoundly interested in the plan for the School of Peace from the time he learned of its proposal. He has already rendered the School immense practical service; and, onerous as are his duties at the head of his great institution, he will give the work earnest and regular attention, it is hoped ever more and more, inspiring and controlling especially the efforts in schools and universities. Mr. John R. Mott, whose devoted and enthusiastic work the world over in organizing and guiding the World's Student Christian Federation has so won the hearts of young men and made him a conspicuous international figure, will direct the affiliation with the School of young men's organizations of many kinds. Professor James Brown Scott will counsel and co-operate in matters touching legislation and international law. Mr. James A. Macdonald, whose vigorous and independent editorship has won for the *Toronto Globe* a place in Canada not unlike that of the *Springfield Republican* and the *Manchester Guardian* in the United States and England, will devote himself largely, and enlist others to devote themselves, to this great work through the press. One of the foremost preachers in the country will direct work in the churches. In London, Paris and Berlin, and later in Shanghai and Tokio, the school will have able representatives and correspondents; and it will have an Advisory Council of a hundred of the leading scholars, statesmen and educators of the country.

How long Mr. Ginn has been interested in the peace cause I do not know. He first called me into conference nine or ten years ago, since which time I have been honored by being made his counsellor and helper in developing his plans. But his interest in the cause is of older date than that. I know that he was profoundly affected by Dr. Hale. I remember at least one impressive conference on international justice in his office, at which I was present, where Dr. Hale prophesied with power. I remember his being at the Mohonk Arbitration Conference—that inspiring nursery of so much of potency in the peace cause in America—as early as 1897; and he would not have been invited there had his interest in the cause at that time not been known. He was there again in 1899, and again in 1901; and in this latter year he made his first speech there. In that 1901 speech he emphasized the special duty of business men and the importance of more generous financial provision for the cause. "We spend hundreds of millions for war; can we not afford," he asked, "to spend one million for peace?" This seems to have been his keynote. He was presently saying—and this he long continued to say—that he would be one of ten to give a million. That has been a popular kind of leverage to secure co-operation in giving, and so he tried it. But he grew weary in waiting for response, and at last decided, very sensibly—he announced this publicly in a letter to the *Nation* last autumn—that he would make his own contribution unconditionally and begin, letting his $50,000 a year go as far as it would, confident that others would help in good time, confident, to echo a favorite proverb of Mr. Carnegie's, that if the web begun proved a good one, the gods—in the persons of men—would send more thread for it. And so the School of Peace is incorporated, and begins its larger work.

Its larger work, I say. The useful and varied work already done in these years, preliminary to the broader plans, must not be forgotten, for it has been well considered, significant, and very necessary work. It was about ten years ago that Mr. Ginn's contributions for peace work began. I remember that in 1904, the year of the International Peace Congress in Boston, he gave $1,000 for that work; and from that time to this he has been giving liberally, latterly from $8,000 to $10,000 a year, for the cause. I think that it was at the Boston Congress that he first outlined his plans in a general way. He did it again at the International Congress at Lucerne, the next year; and he did it at the National Congresses in New York and Chicago in 1907 and 1909. It was always essentially "the same old speech," as Dr. Hale used to say of a certain speech of his which he repeated until people remembered it; because his message was a simple and an urgent one—that the peace movement must be better organized and better financed.

Two years, however, before the 1904 Congress, he had begun practical work for the cause. The beginning was with books. Mr. Ginn is a publisher, an educational publisher, and knows the value of books; and it was because he saw that our movement sadly lacked books that he started in as he did upon his first definite work. He said, "I will see to it that the

peace movement is supplied with all the books and pamphlets that it needs." He knew that it needed much,—that the Peace Societies and other workers were not half furnished with material for their work. There is a splendid lot of peace literature in the world, but comparatively little of it is accessible in cheap and tasteful form. So we started upon the publication of our International Library; and we have already published a dozen or more books in that Library. Our first volume was Bloch's "The Future of War," which has exercised a revolutionary influence upon men's ideas concerning modern war; and this was followed immediately by the famous Addresses of Channing and Sumner. Other volumes have been Bridgman's "World Organization," Warner's "Ethics of Force," Dodge's "War Inconsistent with the Religion of Jesus Christ," Walsh's "Moral Damage of War," Hull's "The Two Hague Conferences," Scott's "Texts of the Peace Conferences at the Hague" and "American Addresses at the Second Hague Conference," Evans's "Life of Randall Cremer," and "The Great Design of Henry IV." This last is the first of many of the famous classics of the peace movement, books like Kant's "Eternal Peace," which will be added to the Library; and other works already in press are Bridgman's "First Book of World Law," Reinsch's "Public International Unions," and Dr. Hale's "Mohonk Addresses." We are adding to the Library constantly, and hope at no distant time to have a hundred volumes. It is not too much to say that no so important series of peace works has ever before been undertaken. We have also started a pamphlet service, circulating freely 25,000 copies of various pamphlets which we hope will help, and being careful not to duplicate the splendid work being done by President Butler and his helpers in the Conciliation Association. Our first pamphlet was Justice Brewer's noble address on "The Peace Mission of the United States;" and to this have already been added pamphlets on "The Literature of the Peace Movement," "Heroes of Peace," "Results of the Two Hague Conferences," "Educational Organizations Promoting International Friendship" and other subjects, which are freely furnished to all who ask for them. In other forms we published earlier Tolstoi's "Bethink Yourselves," Carnegie's "A League of Peace," and Mrs. Mead's "Patriotism and the New Internationalism."

Mr. Ginn has helped various other organizations. He believes in co-operation. No more useful work for the cause has been undertaken in the last two years than that of the American School Peace League, which is already teaching the teachers in every state in the Union. When that splendid organization was in its initial stage, Mr. Ginn gave $1,000 to help it on, because he felt it stood for the sort of work that he wanted to have done. He is now helping with similar generosity the Association of Cosmopolitan Clubs, the remarkable new movement in our universities which has already leagued 2,000 students in the service of international brotherhood, feeling that this, too, is in distinctly the right line, and that the Association can do better a certain work among students that he wants to see done than we could do it independently.

He has recognized the great need of work among women's organizations; and he has secured an accomplished and devoted woman, Mrs. Anna Sturges Duryea, to give her time expressly to work among women's clubs and other societies, going to various parts of the country to address clubs, sending literature, and doing work of all sorts in that field, which is so important—Ruskin's word about it and the no less memorable word of Justice Brewer will be remembered—and which for the most part has been so sadly neglected by us in our organized peace efforts.

Mr. Ginn became warmly interested in the work of Fraulein Eckstein, of Boston, known to many in connection with her famous petition to the last Hague Conference in behalf of international arbitration, for which petition she collected two million signatures. A year ago he provided for her giving all her time to similar work with reference to the next Hague Conference and, as she is a native German, for spending two years in addressing women's clubs and other organizations in cities of Germany, to bring American women and German women, German teachers and American teachers, and German and American people generally closer together. She has held meetings during the last year in thirty or forty German cities; and in the city of Munich alone she secured 125,000 signatures to her arbitration petition. The best service of this great petition—although as a demonstration of public sentiment it is certainly most effective—is its educational service; it compels every person who signs at least to focus his mind definitely on our cause, and constantly proves a provocation to serious reading and study.

Work in the churches has not been neglected. Two years ago we secured a visit to this country from the eloquent Rev. Walter Walsh of Dundee, Scotland, the author of "The Moral Damage of War;" and his impassioned addresses created such deep interest and won for him so many friends that when he came again this year for another two months' campaign he had a yet warmer welcome and yet larger success. We shall arrange for similar visits from other leading British preachers—we hope from Clifford and Horton and Horne—and for missions of American preachers to England. Men like Charles E. Jefferson, Charles F. Dole, Charles R. Brown and Frederick Lynch surely have a message for England as for America, and would surely have warm welcome there. It is high time altogether that we had a broad and influential international exchange service for peace education, as we already have made so good a beginning at such exchange in our university world.

Mr. Ginn was greatly stirred by the early meetings of the business men in the Mohonk Conferences, which have come to be such a feature there. He believes that, if the business men of the world could be properly appealed to, they could and would put an end to war which violates every principle of good political economy; and he early determined to make the appeal to business men a distinct feature of his work. He recently secured for service in this field our late consul at Prague, Mr. Urbain J. Ledoux, a man of untiring energy and enthusiasm, master of many languages, and unusually well informed concerning the commercial organizations of all nations. Mr. Ledoux's first important work was to stir up the Boston Chamber of Commerce to invite the International Congress of Chambers of Commerce to hold its next session, 1912, in Boston. Going over to the meeting of the Congress in London in June of the present year, he came home to report success; and the great international commercial event which we may now confidently look forward to here in 1912 will be due primarily to his zeal.

Such are some of the good undertakings and

achievements of the International School of Peace in its preliminary period, before indeed it was fully born as an incorporated body. They are certainly good auguries. The School already has commodious headquarters in Mr. Ginn's fine publishing building on Beacon street in Boston, with Mr. Arthur W. Allen in charge of the bureau, massing and classifying useful information for all who care to come for it and sending out books and pamphlets to every part of the country and of the world; and the pleasant quarters are already a center for conferences and many educational activities. The School will co-operate heartily with all good existing agencies, provide them with material, and supplement their efforts as it can; and it will open new lines of work where these are clearly needed. Its distinct field is the educational field. It is a School of Peace; and by the spoken word and the printed page it will endeavor to carry our message into every place where men study and think and make public opinion and make laws. It is first an American work; but it will unite itself with those in England and Germany and elsewhere who are promoting the same great international ends. Its parish is the world; but it counts it as not the least of its inspirations and benedictions that it was cradled and is centered here in Channing's and Sumner's New England.

Echoes From the Berlin Congress of Religious Liberals

RELIGION AND SOCIALISM

"Fortunate the nation whom Providence permits to accomplish the continuity of its state existence without breach against life and liberty, without revolution or *coup d'etat*. I have not yet come across the history of so fortuniate a nation. When vital questions once confront a people, they are decided by other forces than forensic eloquence and judicial logic."

The above lines appeared in September, 1897, in a pamphlet in which the author described in drastic language the political situation in Germany. "Other forces" have not yet overthrown the constitutional government, although the dull roar of half-suppressed mutterings in an aroused and indignant proletariat have brought the country near the danger-point more than once.

The author of the words quoted above is Judge Mittelstaedt of the Supreme Court at Leipsic, a man both by experience and judicial temper eminently fitted to deal intelligently with the critical situation of the day. Living and laboring in Saxony, the stronghold of Social-Democracy, he saw the mighty giant of a growingly self-conscious working-class beginning to heave his mighty limbs and rattle at his chains. Every new legislative stricture, each imperial prick and prod served only to increase the numbers of the suffering malcontents, while Social-Democracy floated before them as a figure of the Virgin Truth bearing aloft the torch of Hope and scattering at their feet the flowers of earthly happiness, that earthly happiness which even the meanest of us recognizes and demands as his birthright.

And now, thirteen years later, the year 1910 has witnessed an inspiring event in the capital of the German Empire, the heart of Socialism. There has just come to hand the official record of the International Congress for Free Christianity and Religious Progress held in Berlin last August.

One of its first meetings was devoted to "The Relation between Religion and Socialism." Although at the same hour there were held three other assemblies where burning questions were debated,—total abstinence, woman suffrage, and international peace,—by far the largest audience crowded into the main hall and from eight o'clock till nearly midnight listened with growing enthusiasm to the agitation of the social problem from the viewpoint of eminent churchmen.

Is it possible to find in this incident an indication of the reason why Judge Mittelstaedt's dire prophecy of an imminent revolution in Germany has so far failed of fulfillment? Why, in place of the historic "other forces" there has been added one new in history but old in individual striving; old in the lives of the truly great, new only in its universality,—the force of brotherly love?

One cannot read the short and all too meager account of this encouraging conclave of earnest thinkers and workers without intense gratitude for the opportunity of living in these times of a universal awakening to the true relation of each to all, with its resultant activity in social and political helpfulness.

Must changes in government *always* be effected through breach against life and liberty, revolution or *coup d' etat,* simply because history records no other method? Hardly. Other times, other manners. There is such a thing as establishing a precedent.

What the church can do toward this end was the subject of debate between the speakers on the evening of August 6 at the Congress in Berlin.

Reverend Elie Gounelle, the first speaker, contrasted the Christian of the past, solicitous solely for his own salvation, with the Christian of the future, who will find his primary concern in the welfare of his brother, of the community of those who labor and are heavy-laden,—and this not through any fear of the proletariat as a menace. The kingdom of God must be sought not for the next life but for this earthly existence. The church must face about, all Christians must fraternize and find God in their brethren.

Through the impassioned plea of the French clergymen for Christian unity, one can almost catch the clangor of these politico-religious disturbances in France of the last two decades, beginning with the anti-Semitic persecution of Captain Dreyfus and ending with the closing of the parochial schools. What these outbreaks of intense sectarian hatred must have meant to one who desired above all the welfare of the race, can better be imagined than described because it was a grief too great for words.

The Reverend Bakker of Holland represented "The Social Democrated Union of Dutch Clergy." The members of this association, he declared, do not expect Socialism to achieve the kingdom of God on earth, but to smooth the way toward its fulfillment. The spirit of the movement is characterized by the name of the paper published by these Christian Social-Democrats, the *Joyous World.*

Professor Walter Rauschenbusch, of Rochester, New York, described "The Social Awakening of American Churches" by a graphic picture of conditions obtaining in early colonial days when land was free to all, and the development from this truly democratic state into an industrial nation in which the accumulation of enormous capital in the hands of few threatens both social and individual liberty alike. Out

of the latter conditions arose the social service question which is of comparatively recent origin in this country but which has made tremendous strides there. Clergy of all denominations are now united in the conviction that only the church filled with the spirit of social uplift can justify its existence.

Doctor Maurenbrecher of Erlangen, theologian and Social-Democrat, discoursed upon "Socialism as a New Stage in Religion." He stated that for those classes in which Socialism is reviving hope and arousing new life, it is accomplishing what religion compassed for earlier generations. Unlike the American, the German workingmen have not grown up in spiritual freedom. They grew up solely to labor, and the church had them learn something by heart. Out of this darkness and degradation the present generation is beginning to arouse and lift itself. For over a thousand years the church has struggled in vain with the problem of explaining to these classes the earthly meaning of their suffering. The reply of Socialism is: Suffering has no meaning if you who suffer inject none into it, if it does not admonish you to battle and labor for the common good of all who suffer. As to the purpose of life, Socialism declares it to be what you make it.

In its essentials, Doctor Maurenbrecher's answer to the question of a union between Socialism and Christianity is: If for the Christianity of the future Socialism or social reform is to be only an incidental factor, —then no! If Socialism can become the whole content of Christianity,—then yes! Declaring that the kingdom of God was proclaimed by Jesus to be an earthly kingdom to be attained here, he gave a glowing account of the possibilities through which this end could be reached by the merging of Religion in Socialism.

To this speaker, Socialism contains the vital principles of human progress and governmental stability. His view was not shared by his successor on the program, Doctor Pflannkuche, who evidently considered Socialism merely as a political party and according to whom its agreement with Religion in the threefold belief as to life, morality and redemption, need not necessarily lead a Christian into Socialism. As the great achievement of Protestantism is that it freed humanity and likewise the church and state, thus the Christian state, and therefore, too, a Christian Socialism, is deprived of any fundamental principle. The individual Christian *may* but *must* not necessarily be a Socialist,—in that fact his truly Christian freedom appears. So, too, a Socialist, *may* but *need* not be a Christian. God does not command the Christian to be a conservative, a liberal or a socialist; but for whatever he may be, he must have the fullest sanction of his conscience.

A distinctly practical element was introduced by the Reverend Gottfried Naumann of Leipsic, in his account of the religious discussions with Socialists. Discussion, he claimed, is nowadays a necessity to all. The majority of people do not wish to be preached at without the opportunity to reply. Out of this need has arisen in the last ten years the custom of holding meetings for the interchange of thought between clergy and Social-Democratic laborers. Their purpose is not so much conversion as the removal of prejudice. These discussions in the local halls of the laboring unions are paving the way for a new method of preaching the gospel.

Doctor Traub of Dortmund, the last speaker, presented his view of "Our Social Duty of Today." He warned against the tendency to regard activity in social uplift as a substitute for religious work, insisting on the need of each for the other.

The holy passion for usefulness, for doing good, will not die so long as there remains a single Christian, but the "misery-mood" of early Christianity will and must change. Christianity must rejoice in the growing ability toward self-help,—in fact, must demand it. She must come to understand why a new class of society demands its part in social power. The mood for great undertakings must grow. The social mood of the classic times of religious growth cannot and must not be permitted to rule always. The new devoutness of Protestantism may not leave the social development to itself. It has debts to pay out of those earlier and still recent days when it referred people to a future life in consolation for their earthly miseries.

Moreover, the speaker reminded his hearers, there is at present a crisis in religious thought itself. To create a kingdom of justice and truth, brotherly love and social order is an idea of such heavenly aspiration that it is impossible to resist it. Religion must take off its Sunday clothes and, compelled by principle, must dive down into these social-ethical depths of thought in which a large portion of God's nature is revealed. For surely he is to be found wherever humanity is striving to rise a step higher. The higher humanity rises, the higher will be its concept of God.

Such were the refreshing and inspiring messages delivered by men whose hands firmly grasp the plow and whose eyes see far into the future.

Long ago there was One who said, Come unto me, all ye that labor and are heavy-laden, and I will give you rest. He was the embodiment of the highest passion,—Cosmic Love. He also said, And greater things shall ye do.

L. P. A.

THE COLUMBIA

Columbia! The rivers bring
Their tribute unto thee;
Oh, may not I as joyful sing,
Of all thy majesty?
Thy minarets and castled walls,
Hewn out since ancient time,
The thunder of thy waterfalls,
Thine onward sweep sublime.

From od'rous clime where fireflies gleam,
From Britain's frozen zone,
Far hast thou travers'd, wondrous stream,
To make them all thine own:
Breath of mountain, and boom of sea,
The north, the east, the south,
Drip of glacier, dew of the lea,
Meet at the ocean's mouth.

Fleets of nations upon thy breast
Anchor safe and serene,
Grandly they ride the ocean's crest
To reach thy banks of green.
Flutter, O flags, from every shore,
May friendship never cease,
Blend with thy hues forever more
The dove-white flag of Peace.

Majestic river! Onward flow,
Perform thy task divine;
Around the world thy name shall glow,
From other tongues than mine:
Columbia! So glorious,
I cannot tell them o'er,
Thine aspects all victorious,
Who sees can roam no more.

Mary Wood Ruth.

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THE FIELD

"The World is my Country, to do good is my Religion."

NOTES FROM THE FIELD

KALAMAZOO, MICH.—The Rev. J. S. McCarthy is the last "Wise man of the West" to be called to minister to the waiting hearts of the East. After a successful pastorate over the People's Church at this place, Mr. McCarthy goes East to become the pastor of the First Parish of Waltham, Mass. His resignation was accepted, to take effect January 10, and he leaves with best wishes for future success on the part of his old parishioners. He has made a large place for himself in the confidence and estimation of the workers for a religion untrammeled by creed and unhampered by class distinctions in the West.

MASON CITY, IOWA.—The "Jenkin Lloyd Jones Band of Mercy" has entered upon its tenth year of life and seems to be still full of vigor. The local papers are publishing in full in weekly installments the 150 essays on humane subjects writen by children of the public schools, ranging from the third grade upward. This is an annual event, a prize contest in which the town takes a lively interest. This organization has its headquarters in Boston with Rev. Dr. Francis H. Rowley, who has been so identified with the work of the American Humane Society as its President. There are now 77,486 Bands of Mercy in the United States, with a membership of nearly three million children, all pledged to work in the interest of the humane treatment of dumb animals. Here is an organization for children which appeals directly to the humane and humanizing forces at work in the community, without any disposition to hark back to the bloody contests and war-like virtues that are so much in vogue nowadays as represented by the "Scout" Movement. The Mason City band numbers 55,304, and the fact that it has lived nine years in intimate connection with the public school life of the city, backed by the cordial co-operation of the local press, shows what can be done where a consecrated leader like Mrs. R. R. Willson is found to lead the feet of the little ones in paths of peace and in the ways of mercy.

FROM A NORTH DAKOTA HOME.—The following letter may indicate how it is possible to find companionship and inspiration in a pioneer home on a treeless prairie. "I enclose herewith two dollars as partial payment on our ten years' or more arrears on UNITY. During the hard times we requested it discontinued, but you persisted in sending it. When winter comes on and we have time for study, we find UNITY indispensable. We have just now ordered some debating material which we saw mentioned in UNITY. Many times we have found in UNITY just what we have needed most. I have always been in sympathy with the aim and teaching of your paper ever since this field was worked by Miss Putnam, who directed us into new fields of thought.

UNITARIAN CONFERENCE.—The next Biennial Session of the National Unitarian Conference is to be held at Washington, D. C., October 23-26, 1911. This is always an event of great interest not only to the Unitarians, but to all students of undogmatic religions, and the meetings at Washington will doubtless have many social, as well as intellectual and religious attractions. We will look for a significant meeting.

FOREIGN NOTES

The Brussels correspondent of the *Daily Telegraph* states that nearly two hundred thousand persons in the mining districts of South Belgium have signed a petition asking the Government for permission to erect churches for a new creed of theirs, which they have called "Antoinism." Antoine is the name of a coal-miner, who some years ago inherited a little fortune and started curing people gratuitously of any kind of disease by mere spiritual means, based on spiritualistic practices. He was several times prosecuted for illegal practice of the medical profession, but acquitted, as he does not pretend to make use of scientific methods, and employs his alleged mysterious fluid only as a medicine to free the sick from their diseases. Probably, by the simple means of auto-suggestion, many invalids have been restored to at least temporary health by Antoine le Guédisseur, who has become so immensely popular that he is now considered as being gifted with Divine power—hence the desire of the coal-miners to practice the religion of "Antoinism" in specially appointed temples.

The manuscript of the world-known hymn, "Nearer, my God, to Thee," by Sarah Flower Adams, the Unitarian hymn writer, was recently sold at Sotheby's, London, for £30 10s. The MS. contained five verses, and was dated November, 1840.

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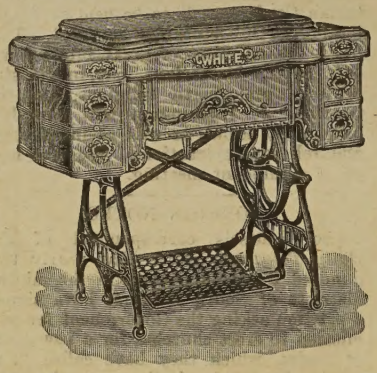

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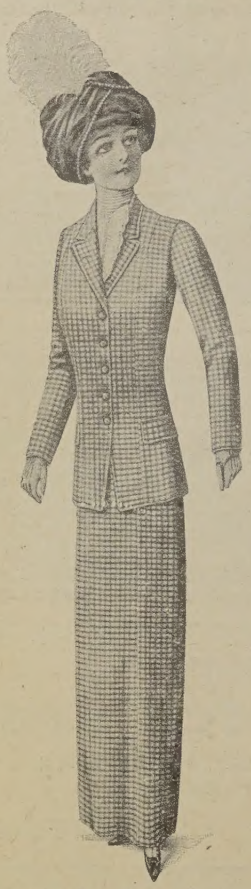

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